

**THE SONG OF SONGS,
COMMONLY CALLED
THE SONG OF SOLOMON,
OR, THE CANTICLE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649019984

The Song of songs, commonly called the Song of Solomon, or, the Canticle by Albert Réville

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ALBERT RÉVILLE

**THE SONG OF SONGS,
COMMONLY CALLED
THE SONG OF SOLOMON,
OR, THE CANTICLE**

Bible O.T. Song of Solomon English. 1873

THE SONG OF SONGS,

COMMONLY CALLED

THE SONG OF SOLOMON,

OR,

THE CANTICLE.

FROM THE FRENCH OF

ALBERT RÉVILLE,

DOCTOR IN THEOLOGY,

PASTOR OF THE WALLOON CHURCH OF ROTTERDAM.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON ;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1873.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes the use of surveys, interviews, and statistical software to ensure that the information gathered is reliable and valid.

3. The third part focuses on the ethical considerations surrounding data collection and analysis. It highlights the need to protect individual privacy and to use data responsibly, following established guidelines and regulations.

4. The fourth part discusses the challenges and limitations of data-driven research. It acknowledges that while data provides valuable insights, it is not infallible and can be subject to various biases and errors.

5. The fifth part concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data remains relevant and useful over time.

6. The sixth part provides a detailed breakdown of the data analysis process, including the steps from data collection to final reporting. It includes examples of how data is interpreted and presented to stakeholders.

7. The seventh part addresses the role of technology in modern data analysis. It explores how advanced tools and platforms have revolutionized the way data is processed and visualized.

8. The eighth part discusses the future of data-driven research and the potential for new discoveries and insights. It highlights the growing importance of data in various fields and the need for continued innovation.

9. The ninth part provides a list of references and sources used in the document. It includes academic journals, books, and online resources that provide further information on the topics discussed.

10. The tenth part contains a glossary of key terms and definitions used throughout the document. This helps to ensure clarity and consistency in the language used.

11. The eleventh part includes a list of appendices and supplementary materials. These provide additional data, charts, and detailed information that supports the main text.

12. The twelfth part contains a list of footnotes and endnotes. These provide further context and detail for specific points mentioned in the text.

13. The thirteenth part includes a list of acknowledgments. It expresses gratitude to the individuals and organizations that provided support and assistance during the research process.

14. The fourteenth part contains a list of contact information for the authors and the research team. This allows interested parties to reach out for more information or to request copies of the document.

15. The fifteenth part includes a list of related documents and publications. These provide additional resources for those interested in the field of data-driven research.

12-10-34

11-3-39 J.A

NOTE BY THE TRANSLATOR.

THE following article which is now, with the permission of the Author, translated into English, first appeared in the *Revue de Théologie* of Strasbourg (1st Series, Vol. XIV.), and was afterwards published among the collected works of the Author. (See *Essais de Critique Religieuse, par Dr. Réville*, published by Joel Cherbuliez, Paris, *Nouvelle Edition*, 1869.)

In rendering the poem into English, the words of the ordinary English translation of the Bible have been used as far as applicable.

ERRATA.

Pages 1 and 37.—For “singing birds” read “songs.”

Page 6.—Note.—For “Talmud” read “Targum.”

Page 29.—Note.—For “porta” read “hortu.”

Page 32, lines 8 and 11.—For “black” read “brown.”

Page 49, line 10.—For “cannot” read “can only.”

THE SONG OF SONGS.

I.

“ Rise up, my love, my fair one, and come away,
For lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of the singing birds is come,
And the voice of the turtle is heard in our land.”

.

SUCH is a song of the spring-time, which a traveller along the western chain of the Lebanon, towards the end of the eighth century before our era, might have heard resounding among the pasturages of these green mountains. If he could foresee the future, and could have contemplated the destinies of the charming idyll, of which it forms part, his astonishment would have been great to see it transformed into a theological oracle, and furnishing a favourite theme of meditation to the most austere preachers of distant times. His astonishment would not be less if he could foresee the severity with which it might be treated by a posterity still more remote.

Nothing can be more extraordinary than the destiny of the book which we propose to study. On the one

hand, revered as a casket of most precious mystical pearls, on the other hand accused of defiling the Bible by its presence; for some, a pure fountain of holy contemplation, for others a folly and a scandal; for the former, a limpid and wholesome spring, at which they might refresh their faith; for the latter an inexhaustible source of profane mockery; the book is at once surrounded with the glory of an aureola, and with the contempt of ignominy. Let us trace a sketch of its history.

It is placed in the canonical list of the sacred books of the Hebrews between Job and Ruth, and, consequently makes part of the collection of sacred writings or *hagiographs* which were added to the biblical collection subsequently to the prophetic and historical documents. As its claim to be entered in the canonical list, it may be presumed that it had, by that time, come to be considered as a work of King Solomon, and that its allegorical interpretation as such gave it a religious value to which in its origin it had little pretext. These two causes operated mutually, and were necessary to each other. Unless the book were ascribed to Solomon, it is not likely that it would have been received into the Canon, and except for its allegorical interpretation at the time when the Canon was fixed, it would not have been ascribed to Solomon.

One thing is certain, that the book soon came to occupy an eminent position in the rabbinical teaching. Jerome informs us that among the Jews it was not

allowed to be read by persons under the age of thirty, not, as we might be inclined to think, on account of its dangers to the juvenile imagination, but on account of the theological profundities which it presented for contemplation, and which required the maturity of age to be adequately appreciated. The beginning of the book of Genesis, and the beginning and end of the book of Ezekiel, were for the same reason objects of the same precautions.* In the Talmud we find the eminent Rabbi Akiba expressing himself in these words:—"The whole world is not worth the day on which the Canticle was given to Israel. All the writings of the Canon are holy, but the Canticle is the most holy of holies."† The same rabbi tells us that the only work of Solomon which has caused controversy is the Ecclesiastes.

However, the terms of the assertion of the Rabbi Akiba causes some suspicion that the unanimity as to the Canticle was not so absolute as he alleges, and in fact, in the same Talmudic treatise, we find Rabbi Jose state that the "Ecclesiastes does not defile the hands, but that the Canticle is the subject of disputes."

In general, the Canticle when allegorized, becomes too easily the subject of those subtle interpretations to which the rabbinical school was so passionately addicted, in order to maintain prolonged argumentation. In such circumstances, reasons which otherwise would have tended to counteract belief in the Divine inspiration of the book, came to corroborate that belief. In

* Hieron. Op. Praef. ad Ezech. † Mischna, Tract, Judaim. iii. 5.